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The HANDBOOK

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**The INTERCHURCH
WORLD MOVEMENT
of NORTH AMERICA**

The HANDBOOK

A SOURCE BOOK OF
INFORMATION FOR
SPEAKERS AND MEMBERS
OF THE ORGANIZATION

Published September 1, 1919

INTERCHURCH WORLD MOVEMENT
OF NORTH AMERICA

111 FIFTH AVENUE

NEW YORK CITY

PREFATORY NOTE

THIS HANDBOOK has been somewhat hurriedly prepared in order that a simple statement of the organization and plans of the Interchurch World Movement may be immediately available for the use of speakers. It does not pretend to do more than give the main facts of the Movement. Its scope has been deliberately limited to a statement of the facts. Matter of an inspirational character has been avoided.

The Movement progresses so fast that the present handbook will of necessity be partially out of date almost before it is published. It is therefore intended only as a temporary manual of information for speakers and members of the organization. Its function is rather as a nucleus around which facts concerning the future development of the Movement may be assembled. Later it is hoped that the handbook may be supplemented by a loose-leaf book so that it may be conveniently altered and brought up to date from time to time, from week to week.

The Handbook is not intended to take the place of the various pamphlets published by the Interchurch World Movement, but should be read in conjunction with these. A list of the pamphlets already published will be found as an appendix at the end of this book.

In the following pages the more extended treatment is given to those phases of the Movement which are now most important. Likewise the work of some departments which are only in process of organization is mentioned very briefly or not at all.

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INTRODUCTION

The World and the Churches

THE INTERCHURCH World Movement of North America has come into being as a direct consequence of certain facts in the world today. Most of these facts are not new, but all of them have received a new significance as a result of the world war. The war and its aftermath represent a challenge to Christianity.

Responsibility In Terms Of Population

Here are a few of the facts. The earth is estimated to have a population of 1,640,000,000. Of this population, 586,000,000, or 36 per cent., is at least nominally Christian. There are more than a billion people in the world, two-thirds of the population of the earth, to whom the truths of Christianity have not been brought home.

Europe is left distraught by the war. The sufferings of France, Belgium, Serbia and Russia alone make almost incredible demands upon the Christian charity of the world, and Europe generally is ill prepared to make large contributions towards aggressive Christian work.

Africa has a population of 130,000,000. South Africa, with its 10,000,000 population, is Europeanized and mainly Christian. North Africa, with 40,000,000 inhabitants, is

largely Mohammedan. Central Africa, with 80,000,000 inhabitants, is pagan. The Mohammedans of the North are conducting a persistent propaganda to win the pagans of Central Africa to Mohammedanism, and with some success. It is reported that for every 33 natives who become Christians, 100 become Mohammedans. *The African field of missionary work contains 120,000,000 people.*

Asia contains nearly half of the population of the world, approximately 800,000,000. Of this vast population only a few paltry millions are Christian. The following figures are compiled from the "World's Statistics of Christian Missions," published in 1916:

Population vs. Missionary Returns

India's population is 315,000,000. Evangelical missions have won approximately 1,500,000.

China's population is close to 400,000,000 (roughly $\frac{1}{4}$ the population of the globe). Evangelical missions have won 437,000 (about).

Japan's population is 54,000,000. Evangelical missions have won approximately 116,000.

The Problems In Christian America

America is a Christian country. Has it then no need of home missions? Here are some of our problems:

There are unchurched areas, and areas in which there is urgent need of redistribution of evangelical effort. There are, for instance, suburban communities springing up which have no churches, and there are other communities declining which have too many.

The racial problems of the Old World are as acute here as in Europe. There are, for instance, between three and four million Poles in this country (30 per cent. of them illiterate), and one million Czecho-Slovaks; there are more Italians in New York City than there are in Rome, and more Jews than there are in Jerusalem; there are 300,000 Indians and 400,000 Mexicans in our population; there are special problems presented by the native Alaskan as well as by the populations of Hawaii and the West Indies; there is the Negro question; there are questions appertaining to various itinerant groups who have few opportunities for hearing the word of God; there are a dozen other questions all pressing for an answer.

These are the facts that the churches have to face today. They are not new, but the war has made them more urgent. What of the fitness of the churches to grapple with them?

Are the Churches Equal to Their Task?

It ought to be frankly admitted that in the past the denominations have not always been as active, as forward-looking, as truly evangelistic as they might have been. But recently there has been the stirring through the world of a spirit of revival. Under the stress of conditions brought about by the war various denominational movements of a forward character have sprung into being during the past few months, some with programs so vast as to exceed those of all the other denominations together before the war.

But the task is too big for any single denomination. It requires the united efforts of all the churches. It is the realization of this fact which has brought into being the Interchurch World Movement of North America.

Members of the American evangelical churches will realize with proud, yet humble, thankfulness that the force of material circumstances alone thrusts upon them the privilege of taking the initiative in this gigantic task. They will humbly pray that the spiritual fervor with which they set about it may prove them not unworthy stewards of those material blessings which they so abundantly enjoy.

A Christian Alliance

The Interchurch World Movement has for its object nothing more nor less than to provide the means by which the various evangelical churches of North America may come together for cooperation in dealing with the problems which confront the world today. Its aim is to serve the various churches by so coordinating their activities that waste effort may be eliminated and that the full force of their energies may be concentrated on the service they are called upon to render to humanity. It is a plan of thorough-going coopération among the churches of North America in their entire educational and missionary program at home and abroad.

The Single Vision

The Interchurch World Movement is designed to get and to give to the church one vision of the whole task confronting it. In other words, to mobilize the whole church for service to the whole world, and to coordinate its

present divided and diversified activities. The Interchurch World Movement seeks to coordinate the forces of Christianity on this continent for their campaign to win the world for Christ. It affords to all the churches the opportunity for the reassertion of the place of the Christian church in the world. It presents to the individual the opportunity to help make the church what we would wish it to be: the greatest constructive force in the new world which is in process of building.

The Handbook

The pages that follow contain in the briefest possible compass, and in form intended to be convenient for the use of speakers and members of the organization, an account of the aims and origin of the Interchurch World Movement of North America and a statement of what has been accomplished up to the present time. The facts seem to group themselves naturally under two main heads, namely: "The Call and the Response," and "The Facts and the Means."

PART I.

The Call and the Response

THE first step toward the organization of the Inter-church World Movement was taken by the Executive Committee of the Foreign Mission Board of the Presbyterian Church in the United States (South), which issued a call from its headquarters in Nashville, in response to which 135 representatives of home and foreign mission boards of North America met on December 17, 1918, in New York city.

At about the same time the Federal Council of the Churches called a meeting at Atlantic City, attended by ninety persons.

At both these meetings there was unanimous agreement that the time had come for the working bodies of the several denominations so to relate their activities as to present a united front to the world. The objects to be achieved would be (1) increased efficiency, (2) increased influence, (3) increased economy.

The Committee of Twenty

At the New York meeting a committee of twenty was appointed to outline a plan for the closer cooperation of churches and to present it to various denominational boards that would meet in January.

Endorsements

A statement was drawn up by the committee which was subsequently endorsed by more than sixty denominational boards and interdenominational agencies. The Inter-church World Movement of North America was launched.

Note—Boards and organizations which have endorsed the Movement:*

American Tract Society
Committee on Cooperation in Latin America
Council of Church Boards of Education
Council of Women for Home Missions
Federation of Women's Boards of Foreign Missions of
North America
Federal Council of the Churches of Christ in America
Foreign Missions Conference of North America
Home Missions Council
International Missionary Union
Laymen's Missionary Movement
Missionary Education Movement
Sunday School Council of Evangelical Denominations in
the United States and Canada
International Sunday School Association
International Committee of Young Men's Christian Asso-
ciations
United Society of Christian Endeavor
World Christian Endeavor Union
World's Sunday School Association
American Missionary Association
American Baptist Foreign Mission Society

* This list is corrected up to July 16, 1919.

American Baptist Home Mission Society
 Northern Baptist Convention
 The National Baptist Convention (Colored Baptists in
 the U. S.)
 American Board of Commissioners for Foreign Missions
 Commission on Missions of the National Council of Con-
 gregationalists
 Congregational Home Mission Society
 Congregational Church Building Society
 Congregational Sunday School Extension Society
 Foreign Mission Board of the Christian Church
 Christian Woman's Board of Missions
 Foreign Christian Missionary Society (Disciples of Christ)
 American Christian Missionary Society (Disciples of
 Christ)
 Board of Church Extension of the American Christian
 Missionary Society
 Board of Education of the Disciples
 Association for the Promotion of Christian Unity of Dis-
 ciples
 Board of Ministerial Relief of the Disciples
 National Benevolent Association (Disciples of Christ)
 Domestic and Foreign Missionary Society of the Protest-
 ant Episcopal Church in the United States
 American Friends Board of Foreign Missions
 Executive Committee of the Five Years' Meeting of the
 Friends in America
 Board of Home Missions of the Five Years' Meeting of
 the Friends in America
 Joint Centenary Commission of the Methodist Episcopal
 Church (North and South)
 Board of Foreign Missions of the Methodist Episcopal
 church

The Board of Foreign Missions of the Methodist Protestant Church
 Society of the United Brethren for Propagating the Gospel Among the Heathen (Moravian Church in America)
 General Assembly of the Presbyterian Church in the United States of America (North)
 Board of Foreign Missions of the Presbyterian Church in the United States of America (North)
 Board of Home Missions of the Presbyterian Church in the United States of America (North)
 Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America (North)
 Woman's Board of Home Missions of the Presbyterian Church in the United States of America (North)
 General Assembly of the Presbyterian Church in the United States (South)
 Foreign Missions Board of the Presbyterian Church in the United States (South)
 Home Missions Board of the Presbyterian Church in the United States (South)
 Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States (South)
 Board of Foreign Missions of the United Presbyterian Church
 Board of Home Missions of the United Presbyterian Church
 Freedman's Board of the United Presbyterian Church
 Convocation Committee of the United Presbyterian Church
 General Synod of the Reformed Church in the United States

Board of Foreign Missions of the Reformed Church in the
United States

Board of Home Missions of the Reformed Church in the
United States

United Missionary and Stewardship Committee of the
Reformed Church in the United States

Board of Foreign Missions of the Reformed Church in
America

Woman's Board of Foreign Missions, Reformed Church in
America

Woman's Board of Domestic Missions, Reformed Church
in America

General Board of Administration of the United Brethren
in Christ

Executive Committee of Home Missions of the United
Brethren in Christ

Home and Foreign Missionary Society of the United
Evangelical Church

Board of Church Extension of the United Evangelical
Church

Report of the Committee of Twenty

*(The Committee of Twenty prepared
and presented the following report.)*

On December 17, 1918, one hundred and thirty-five representatives of the home and foreign mission boards and allied agencies met in conference in New York city at the call of the Foreign Missions Board of the Presbyterian Church in the United States (South) to consider the advisability and feasibility of a united campaign. The entire day was spent in the consideration of this question and it was unanimously agreed that the time was ripe for such a campaign.

A committee of twenty was appointed to outline a plan to be submitted to the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions.

This committee presented the following report to these agencies for approval and favorable recommendation to their constituent bodies: That there be organized

The Interchurch World Movement of North America

I. Purpose

To present a unified program of Christian service and to unite the Evangelical churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and coordinated Christian effort and meeting the unique opportunities of the new era.

II. Interests Included

While primarily a home and foreign missionary movement, the Movement is to be broad enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise through national agencies—denominational or interdenominational.

III. Methods

1. *Organization*

(1) National

- a. General committee of approximately one hundred.

- b. Executive committee not to exceed fifteen.
- c. Canadian council.

(The questions involved in the movement that are peculiar to the Dominion of Canada should be referred to the Canadian council.)

(2) State and local

The organization throughout the country in each state and local community of all the Christian forces into some form of inter-church committee or federation.

2. *Survey*

A thorough, united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

3. *Education and Publicity*

A thoroughgoing educational and publicity campaign to carry the facts of the survey to the entire evangelical church constituency in America and to every mission station throughout the world where the churches of North America are at work.

4. *Field Campaign*

A field campaign for the purpose of arousing the church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate

world program. This field campaign to include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans and methods of the Interchurch World Movement of North America; to appeal for the resources of spiritual power, life and money called for by the survey and to organize all the forces for the carrying out of their full part of the program.

5. *United Budget and Treasury*

A united budget which shall constitute the financial objective and which shall be presented to the constituency of the cooperating agencies together with the educational and spiritual objectives of the Movement. It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the cooperating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies, but in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational treasurers, a central treasury be established to which funds given for the united budget, but contributed through ordinary church channels, may be reported by the cooperating agencies, and through which donors who so elect may contribute directly to the united budget.

The functions of this central treasury shall not be administrative but to assemble and report the financial facts connected with the campaign, disburse funds for the common expenses of the campaign, and serve as a clearing house between the cooperating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget.

6. *Financial Drive*

A united financial campaign in the spring of 1920, or whenever, in the judgment of the leaders of the Movement, the churches are sufficiently prepared, to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

7. *Conservation and Extension*

A conservation and extension program to be worked out as the Movement progresses to insure the sustained cooperation of all the forces involved.

8. *Expenses of the Movement*

The Movement to be financed out of funds secured and not by direct assessment upon the participating bodies.

IV. Immediate Steps

If and when the foregoing proposals shall have been recommended for submission by the Foreign Missions Conference and Home Missions Council to their participating bodies, the Committee of Twenty shall proceed to complete the organization by choosing members of the General Committee who shall act with full authority to carry out the foregoing proposals.

The Committee of Twenty

S. EARL TAYLOR, *Chairman*

WILLIAM B. MILLAR, *Secretary*

MRS. FRED S. BENNETT

JAMES E. CLARKE

MISS MABEL CRATTY

D. D. FORSYTH

WILLIAM H. FOULKES

PRINCIPAL ALFRED GANDIER

(R. P. Mackay, Alternate)

FRED P. HAGGARD

F. H. KNUBEL

BISHOP WILLIAM LAWRENCE

(Bishop A. S. Lloyd, Alternate)

JOHN R. MOTT

CORNELIUS H. PATTON

MRS. HENRY W. PEABODY

FRED B. SMITH

ROBERT E. SPEER

JAMES M. SPEERS

JAMES I. VANCE

(Charles H. Pratt, Alternate)

CHARLES R. WATSON

CHARLES L. WHITE

J. CAMPBELL WHITE

Early Steps

I. The General Committee

The various organizations which endorsed the Movement were requested to nominate the members of the General Committee. The committee held its first meeting in January, 1919, to consider plans of procedure and to set up a working organization.

II. Regional Conferences

To test the sentiment of all sections of the country some 17 regional conferences were held in influential centers as widely separated as Boston, Chicago, San Francisco, Cincinnati, St. Louis, San Antonio, El Paso, Portland and Seattle. These conferences went very fully into the plan and purposes of the Movement and much that was helpful in the way of criticism and constructive suggestion was called forth.

III. The Pittsburgh Meeting

Late in April about 125 leading ministers were assembled at Pittsburgh from all parts of the country to consider the entire conception of the Movement, which was enthusiastically and unanimously approved by the meeting.

IV. The Cleveland Interboard Conference, April 30-May 1

The Cleveland Interboard Conference, largely representative of the official denominational boards and societies, may be said to have marked the culmination of the preparatory stages of the Interchurch World Movement. Here the idea of the Movement was thoroughly threshed out; every angle was considered; questions were asked and freely answered. It was a memorable gathering of more than 500 men and women who were most closely and officially connected with the home and foreign missionary work and benevolent boards of the evangelical churches of North America.

A writer in the June *Review of Reviews* characterized the meeting as follows: "One who has attended many conventions, religious, social, academic and political was particularly impressed with the purpose to conform to three conditions: To saturate all proceedings with profound spirituality; to eliminate all sentimentality in deference to 'sweet reasonableness'; to dodge no issue which has been raised in times past and frankly to meet every criticism which has been brought against the Christian church. No man will ever again dare say the Christian church 'sidesteps' any problem of the time."

The conviction at Cleveland was unanimous that the Interchurch World Movement was providential, necessary and imperative. This conviction was expressed in the findings of the meeting, which were brought in by a special and thoroughly representative committee, and were unanimously adopted.

The Findings of the Cleveland Conference constitute one of the best short statements made of the aims of the Interchurch World Movement of North America. We reproduce them herewith. They are also published in pamphlet form and can be obtained in any number for free distribution at 222 Fourth Avenue, New York City. ❀

Findings of the Cleveland Conference

We are impressed with the providential character of the steps and events leading up to this meeting at Cleveland. We reverently recognize what we believe to be the leadings of the Divine Spirit in this Interchurch World Movement.

We believe that the magnitude and the urgency of the present duty of the Christian church to carry the gospel to all men and to all life call for the greatest possible measure of effective cooperation among the churches.

We are convinced that the spirit of life and of common service which is now abroad among the churches needs for its expression and for its use such an instrumentality as the Interchurch World Movement provides.

We welcome this Movement as providentially presenting to the evangelical churches and organizations of America an unprecedented opportunity for cooperative effort to serve the whole world unitedly, effectively and in the spirit of Christ.

It seems to us to be of extraordinary significance that it should come into being at a time when the cataclysm of the world war has prepared the minds of men for religious impressions, thrown down the barriers to missionary advance and created an atmosphere favorable to

the review and readjustment of industrial, social and international relations, in accordance with the teachings of Christ.

We commend the proposed method of basing the program of action upon facts to be ascertained by means of comprehensive and careful surveys. We understand that these surveys will not only cover those fields commonly classified as "missionary" but will include all evangelistic effort; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the churches at home and abroad—general, theological, vocational and professional; philanthropic institutions—hospitals, orphanages, asylums and child-welfare agencies; the means for the support of the ministry in retirement, as well as in active service; and the contribution of the church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction.

We believe that upon such a foundation of established fact the churches and organizations with which we are severally connected can unitedly appeal to the evangelical constituency of America in support of a program large enough and wise enough and practical enough to command the prayers, the money and the dedication of life sufficient to man, equip and spiritually energize the Movement, whose aim is nothing less than to make the Divine Christ ruler of the hearts and lives of all men.

We are persuaded that close and trustful cooperation in such a movement will weaken no true and worthy loyalty to denominational duty but will require the fullest contribution which each body can make in the line of its own distinctive responsibility.

To meet the natural and proper inquiries of our churches as to the character and purpose of the Movement we deem it wise to state: that the Interchurch World Movement is a cooperative effort of the missionary, educational and other benevolent agencies of the evangelical churches of the United States and Canada to secure the necessary resources of men and money and power required for these tasks; that it is a spiritual undertaking of survey, education, and inspiration; that it is an instrumentality of cooperation and coordination of administrative agencies, designed to serve and not to supplant them.

It is this positive character of the Movement that we desire to exalt. At the same time, to prevent misapprehension, we affirm our definite understanding that this is not an ecclesiastical movement nor an effort at organic church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or to expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with other denominational agencies. It does not assume responsibility or authority in questions of church or missionary policy, recognizing that these belong to the cooperating agencies and organizations. And we disclaim all statements, by whomsoever made, contrary to this declaration of principles.

We believe that the churches need not fear to trust to the fullest extent such a cooperative effort created by their own agencies and responsible to their control.

In this endeavor unitedly to survey their common task and together to enlist the resources for its accomplishment, we see an opportunity for all our churches to bring to bear upon the needs of our nation and of the world the full measure of their Christian conviction and devotion, with no compromise of our denominational trusts and distinctive principles and no confusion of our individual responsibilities. This Movement makes possible our unreserved cooperation in an effort where each body gives itself to the common service and, in accord with our Lord's promise, finds itself again enriched in the common life and strengthened with new power.

Findings Committee of the Cleveland Conference

EMORY W. HUNT, <i>Chairman</i>	
W. B. ANDERSON	C. S. NASH
A. E. ARMSTRONG	W. F. OLDHAM
FRANK L. BROWN	W. C. PEARCE
HELEN B. CALDER	FRANK M. SHELDON
WILLIAM E. CHALMERS	JAMES S. SNOWDEN
W. E. GARDNER	ROBERT E. SPEER
IDA HARRISON	WARREN S. STONE
JAMIS R. JOY	LUTHER E. TODD
G. M. MATTHEWS	FENNELL P. TURNER
CHARLES E. MILLER	CHARLES L. WHITE
E. F. WILLIS	

Constituency of the Cleveland Conference

The following analysis of the constituency of the Conference indicates its representative character:

Reformed Presbyterian	1	Friends	8
United Evangelical	1	United Presbyterian	9
Salvation Army	1	Lutheran	9
Free Baptist	2	Reformed in America.....	10
Memnonite	2	Protestant Episcopal	11
Evangelical Synod	2	United Brethren	17
Moravian	2	Reformed in U. S. A.....	28
Christian	3	Presbyterian in U. S. A.....	42
Seventh Day Baptist	3	Congregational	47
Methodist Protestant	3	Baptist	51
Church of the Brethren.....	3	Disciples	76
Free Methodists	3	Methodist Episcopal (North)..	131
Southern Presbyterian	4	Denominations not stated.....	8
Evangelical Association	6		
Methodist Episcopal (South)..	7	Total	490

Personnel of Delegates

Secretaries and Officers and Members of Home Missions Boards.....	55
Secretaries and Officers and Members of Foreign Missions Boards	60
Secretaries and Officers and Members of all other Boards	72
Secretaries and Officers and Members of Women's Boards	76
College Presidents and Professors	71
Editors	28
Secretaries and Officers, Interdenominational Organizations.....	75
General Church Officers (Bishops, Secretaries, etc.).....	22
Pastors, other relations not stated.....	23
Missionaries	8

The Interchurch Movement Defined

The preceding pages disclose the general conditions from which the idea of the Interchurch World Movement sprang. We have seen how it came into being and we have seen the instantaneous response which it evoked in Christian hearts. Let us now inquire in a little more detail what it is.

It is often helpful in such an inquiry to decide first what it is not.

What It Is Not

It is *not* a union of churches.

It is *not* a combination of ecclesiastical bodies.

It does *not* propose the merging of any organization with any other.

It does *not* ask any denominational organization to give up any of its distinctive features.

It does *not* invite or want any organization to surrender a single one of its rights.

N. B.—Speakers should be particularly careful to be scrupulously accurate in these matters. Hence in speaking of the aims of the Interchurch World Movement the use of the word “union” will usually be inaccurate. What the Movement aims at is not *union of* but *cooperation among* denominational and interdenominational organizations.

What It Is

We all know the fine old hymn that begins:

“We are not divided,
All one body we—”

The sentiment is admirable, and it is true in so far as the *spirit* of union is concerned. But what of our practise?

The fact is that the Christian churches have not only been ecclesiastically divided, but they have often been so thoroughly divided that they have not been able to cooperate along lines of effort that are common to all.

In the field of foreign missions the churches have shown that at least some cooperation, especially in the matter of gathering statistical data, is both desirable and possible. A leading missionary from China said, at the Interboard Conference in Cleveland, May 1, “Nine-tenths of the information gathered in China is common to all denominations.”

It is the purpose of the Interchurch World Movement to demonstrate that the policy of cooperation which has been applied successfully to foreign missions can be applied with equal or even greater success to other fields of Christian endeavor.

Common Tasks of The Churches

Look at some of the ordinary activities of the individual churches. All of them do a great many things of the same character. Here are a few:

1. They hold meetings and conventions for the deepening of the spiritual life and the development of interest in the varied activities of the Christian church.
2. They issue literature and conduct publicity campaigns.
3. They raise money through special drives.
4. They make surveys of the fields at home and abroad and outline budgets of expenditures.

It does not need an efficiency expert to see that here is a waste of effort, both spiritual and material. The churches could cooperate in all these matters.

Many earnest men have asked the question: Why cannot these organizations group themselves for mutual benefit, study one another's plans and literature and actually join together in doing some of these things. Why for instance, should they not conduct a united financial and publicity campaign?

The Interchurch World Movement answers these questions with a determined affirmative. The churches *can* do these various things together, and the function of the Movement is to provide, as it were, a clearing house of church activities, a center from which cooperation may be organized.

Recapitulation

Let us close and recapitulate this section with two definitions of the Interchurch World Movement, a positive and a negative, both of which are necessary for an understanding of the Movement:

Positive

It is a cooperative effort of the missionary, educational and other benevolent agencies of the evangelical churches of the United States and Canada to secure the necessary resources of men and money and power required for their tasks. It is an instrumentality of education, of cooperation and coordination of administrative agencies, which it is designed to serve, not to supplant.

Negative

It is not an ecclesiastical movement nor an effort at organic church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or expend funds for any purpose beyond its administrative expenses. The plan of the Movement is not to duplicate or conflict with other de-

nominal agencies. It does not assume responsibility or authority in questions of church or missionary policy, recognizing that these belong to the cooperating agencies and organizations.

Organization

It will be the aim of the Interchurch World Movement to demonstrate that spiritual purpose and business efficiency can go together. It is with this end in view that the organization of the Movement has been built up. It is still incomplete; it will remain incomplete in the sense that it must be continually growing if it is to serve the purpose for which it is intended. But the foundations are laid, as we believe, well and solidly, stout enough to support the ever-growing edifice which must be raised upon them.

The General Committee

The direction of the work is in the hands of the General Committee, consisting, as we saw under the section on "Origins," of about 150 members, men and women, nominated or suggested by the various cooperating boards and societies. This committee exercises general supervision of the work and its correlation with all the affiliated organizations and works in close harmony with other national religious bodies, using existing agencies to the fullest possible degree. It has already met twice, once in New York and again in Cleveland, and it will meet again before the close of the year.

Executive Committee

The active supervision of the work of the Movement is vested in the hands of the Executive Committee, which determines all questions of general operation. This committee is constituted as follows:

John R. Mott, Chairman

William Hiram Foulkes, Vice-Chairman

William B. Millar, Secretary

F. W. Ayer

Frank L. Brown

W. B. Beauchamp

Mrs. F. S. Bennett

A. E. Cory

Mrs. W. H. Farmer

D. D. Forsyth

George M. Fowles

Fred P. Haggard

Hubert C. Herring

Margaret E. Hodge

Robert L. Kelly

John A. Marquis

Charles H. Pratt

Fred B. Smith

James M. Speers

Warren S. Stone

David W. Teachout

General and Associate Secretaries

Responsibility for planning and carrying into effect the details of the work rests with the general secretary and the associate general secretaries. Each of the latter is directly responsible for the work of some particular department and shares with the rest responsibility for the work of the organization as a whole. The names are as follows:

General secretary, S. Earl Taylor. Associate general secretaries, Abram E. Cory; Miss Mabel Cratty; William E. Doughty; Mrs. H. H. Farmer; Fred B. Fisher; William Hiram Foulkes; Fred P. Haggard; W. B. Millar; J. Campbell White.

Canadian Council

A Canadian Council works in close cooperation with the Movement in the United States. To this council are referred all questions involved in the Movement that are peculiar to the Dominion of Canada.

Departments

Details of the work of the various departments belong properly in Part II. of this handbook, and we shall find more to say about them when we deal with the task that is before the Interchurch World Movement. It is, however, appropriate here to complete our summary of the main outlines of the organization by indicating the principles on which it is subdivided.

Groups

The entire organization is divided into four main groups. Each group will comprise several departments or major divisions of the Movement. The organization plan presented herewith is tentative only and it is expected that modifications will be found necessary as the work progresses.

I. Objectives Group

To formulate and specify the needs of the missionary enterprise. It will include the following:

Home Missions Survey Division.

American Educational Survey Division.

American Religious Educational Survey Division.

American Ministerial Support and Relief Survey
Division.

American Hospitals and Benevolent Institutional
Survey Division.

American Industrial Relations Survey Division.

Foreign Survey Division.

Survey Editorial Division.

Survey Research Division.

Survey Statistical Division.

II. Educational Group

To formulate and furnish the educational means for the accomplishment of the objectives of the Movement. It will include the following:

Stewardship Department.

Life Work Department.

Institutional Education Department.

Missionary Education Department.

Religious Education Department.

Industrial Relations Department.

Music Department.

Graphics Department.

Literature Department.

III. Promulgation Group

To coordinate, supervise and direct the presentation of the objectives and educational means of the Movement. To cooperate with the church in the promulgation of the objectives and means. It will include the following:

Field Department.
Publicity Department.
Periodical Department.

IV. Administrative Group

To conduct the business and service functions necessary and helpful to the conduct of the Movement. It will include the following:

Service Department.
Treasury Department.
Conservation Department.
Industrial Department.

Detailed statements regarding the several departments appear on page 42, et seq.

Relations With Other Bodies

General Principles

The general principles governing the relations of the Interchurch World Movement with other bodies and organizations, denominational, undenominational and interdenominational, are set forth under the section "What the Movement Is". That is, the aim of the Interchurch World Movement is always cooperation, not union. In the Report of the Committee of Twenty, as adopted (see page 18), occurs the following:

Interests Included

While primarily a home and foreign missionary movement, the Movement is to be broad enough to

cover all those interests in the United States and Canada, outside of the local church budget, which are naturally related to the missionary enterprise through national agencies—denominational or inter-denominational.”

Obviously this is a broad general statement requiring careful interpretation* and detailed consideration in its application, a consideration which it was not possible to give at the time the Movement was organized if indeed it is now possible to determine absolutely just where the line should be drawn between those organizations which will cooperate and those which will not.

The general thought of the organizers of the Movement was doubtless that all missionary, educational and philanthropical agencies of an evangelical character which are directly or indirectly related to the churches would be included both in the survey and in any financial campaign which might follow.

The question has been raised as to the inclusion of non-denominational and independent agencies, namely those not directly or organically related to the denominations. In this class are the Y. M. C. A., Y. W. C. A., the American Bible Society, the Mission to Lepers and many other union, independent and semi-independent institutions and agencies, many of which have already expressed a desire to cooperate with the Interchurch Movement.

It has finally been decided to invite all institutions and agencies, which would naturally be included under the foregoing, to participate in the survey in order that all

the facts of an interchurch survey may be secured. As to whether any or all of these shall ultimately cooperate with the Movement and participate in its financial campaign will be left for future consideration by the Movement and for correspondence with the institutions and agencies concerned.

Lists of these agencies have been prepared and correspondence with reference to the surveys is now being conducted with them.

Two organizations of their own initiative have, however, decided that their particular usefulness will be increased by still closer cooperation with the Interchurch World Movement, namely:

The Laymen's Missionary Movement

This Movement has actively supported the Interchurch World Movement, generously putting at the disposal of the latter its resources in personnel and cooperating in the closest possible manner, while at the same time continuing its work as an independent organization. The magazine of the Laymen's Missionary Movement, "Men and Missions," which has completed a decade of valuable service, will be merged with a magazine that is to be issued under the auspices of the Interchurch World Movement.

The Missionary Education Movement

This Movement has been doing valuable work since 1902 in cooperation with the home and foreign mission boards. Its activities have been along the following lines:

1. Publication of mission study textbooks and other inter-denominational literature.
2. Publication of a monthly magazine for boys and girls. entitled "Everyland."
3. Conducting seven summer conferences, in various parts of the United States, for the training of leaders in missionary educational work in the local churches.
4. Conducting institutes and city-wide campaigns on missionary education.

When the Interchurch World Movement was organized, it was felt that the work of the Missionary Education Movement would of necessity be duplicated in the new organization. Accordingly the Board of Managers of the Missionary Education Movement voted that the work now being done by the Missionary Education Movement should be continued under the direction and as a part of the Interchurch World Movement. The summer conferences this year were promoted and conducted under the direction of the Interchurch World Movement, which also has the advantage of the cooperation of the capable staff of the Missionary Education Movement in continuing the other activities of that body pending a more complete organization.

The Federal Council of Churches

Two questions that have frequently been asked and are likely to be asked again are:

What is the relation of the Interchurch World Movement to the Federal Council of Churches?

Why cannot the Federal Council of Churches do exactly what the Interchurch World Movement is attempting to do?

To both questions the answers are extremely simple.

1. The first question may be answered in the words used by Dr. S. Earl Taylor, presiding at the Cleveland Conference. Dr. Taylor said: "No group of men of the whole body of Christian life in this country has been more sympathetic and more helpful than the officers and leaders of the Federal Council of Churches as we have proceeded with this work."

2. The answer to the second question is as follows: The Federal Council of Churches derives its authority from the judicatories of the various churches. It could not undertake a movement of this kind without the express authority of those judicatories. Hence, it would be impossible to launch and promote the Movement through the Federal Council in its present situation without waiting long enough to have the constituent bodies all act upon the proposal through their judicatories. Some of these judicatories only meet at intervals of years. In other words, if the Federal Council of Churches attempted to do what the Interchurch World Movement is doing it would be exceeding its constitutional authority.

Epitome

Only as the Movement develops and the various cooperating bodies discover their own objectives and determine their own programs will it be possible for them to relate themselves to all others through the Interchurch World Movement. The Movement will affiliate definitely with the Canadian Movement, which is organized and well under way. Already Commissions have visited us from the British Isles, where a lively interest has been manifested in the Movement, and from other parts of the British Empire.

PART II.

The Facts and the Means

AS its name implies, the scope of the Interchurch World Movement is coextensive with the world. Broadly speaking, its task is twofold: (1) to discover the facts, and (2) to indicate the means of dealing with them.

I. The Facts

Obviously the immediate task that confronts the Interchurch World Movement is the discovery of the facts of the present situation. Most of its energies *for the present* will, therefore, be given to this task.

By "the facts" we mean *all* of the facts relating to the religious life of the world.

To acquire this information an elaborate plan of "surveys" has been worked out and has started to operate. This will be the main concern of the Movement until the beginning of November. Up to that date all other activities of the organization will be subordinate to the interests of the surveys.

The Survey Department

Numerous surveys of the home and foreign fields have been made before; but these have been, by the nature of the case, mainly denominational. The information and experience of many of these existing surveys will be at the disposal of the Interchurch World Movement. In particular, the men who will be responsible for conducting its survey are men who have had a wide experience in this line of work.

The survey undertaken by the Movement will differ from any that have gone before in that it will include the whole body of facts relating to religious life in the areas surveyed.

Hence the basis of the survey will be geographical not ecclesiastical. For a statement of the scope of the survey see p. 46, et seq.

When the resources and needs of every area have been discovered, the Interchurch World Movement will be in a position to set forth clearly and in due proportion the whole task of the evangelical churches of North America. The survey is thus the foundation of the whole Movement. (See, Relations with Other Bodies, page 37.)

Why Have The Survey?

Previous surveys have brought some interesting facts to light. For instance:

1. In upper New York state is a sparsely settled section. with 3,000 population, that has 37 churches. Half of them are boarded up, idle. One town of 200 population in the section has both Presbyterian and Methodist churches. The survey revealed the facts, and one denomination withdrew to move to fields where the same effort would get greater results.

2. A frank minister up in Maine, where two churches were in a town needing only one, prayed that the Lord would use "holy coercion" to get his denomination's board members to do their duty and withdraw from the town to some other place.

3. In California the survey has revealed that one town with a population of 4,000 has not a single church. A nearby town of 1,600 has fourteen evangelical churches, attendance ranging from 125 down to 25. "Blank" Church gets \$1,500 a year missionary support. All but one get some missionary support. One has been promised \$500 a year, "if it is needed to maintain the denomination in the town."

4. In Ohio the survey has revealed one section containing no church within a radius of 25 miles of a given point.

5. In Brown county, Indiana, there are twelve churches that have occasional services, alternate Sundays or worse, but not one minister lives in the county, which therefore is without the kind of personal and organizational service required.

6. In the Mohammedan world there are vast forces which are as yet almost untouched by Christianity. The sixty million Moslems of India are the most neglected of all the religious classes of that great empire. More than thirty million Mohammedans in China are unreached by the gospel. The Mohammedan movement which is sweeping northward through the Caucasus and surging into southern Russia, has already claimed more than a million Russians for the Moslem faith. There is thus presented to the Christian forces of the world one of the greatest challenges, and the modern church cannot afford to neglect this increasingly insistent opportunity.

7. The last world survey is based on 1915 statistics and in many fields the conditions have greatly changed since that time. The work of the European Societies in many cases has been greatly interfered with, while American and all other missions have experienced unprecedented conditions. To illustrate the changes, German missions in India and Africa have been relinquished or transferred, leaving larger responsibility to other missions; and in the Belgian Congo, 7 new societies have begun work and 30 new mission stations have been opened within the last eight years.

In a very large number of cases it is only necessary to point out the facts with sufficient clarity to get the desired remedy applied.

You cannot cure a disease till you have found out what it is. Diagnosis first; then cure.

Organization

For purposes of organization the Survey Department has been divided for the present in eleven divisions, as follows:

1. Home Missions Division.
2. American Educational Division.
3. American Religious Educational Division.
4. American Ministerial Support and Relief Division.
5. American Hospitals and Benevolent Institutional Division.
6. American Industrial Relations Division.
7. Foreign Division.
8. Editorial Division.
9. Research Division.
10. Statistical Division.

Reason for this Classification

The above classification has been made in the interests of efficiency, as the most convenient form of organization. It is, however, elastic. Divisions may be added, or existing divisions may be amalgamated as expediency dictates. The foreign survey includes all phases of the work: missionary, educational, medical, industrial, etc., and will cover all territory except continental United States, Hawaii and the West Indies.

Home Missions Division

General Principles

The following principles have been laid down for the guidance of those making the home survey:

1. The Interchurch World Movement survey in its content is to include all community relationships, studied, however, from a religious standpoint.
2. The survey is to be the kind of a study on which a program can be based, a program capable of being budgeted in terms of men and money.
3. In every community all the churches and all religious and social agencies, and not merely so-called "missions", are to be studied.
4. We must have the sort of study that will furnish promotion and publicity material for the campaign.
5. The process of the survey must be democratically associated with the forces on any given field, and under such forms of organization as the local community may suggest.
6. The survey is to show the implication of all community needs, problems and situations to the personal, spiritual life of the individual.

Method

The Home Missions Division naturally requires a somewhat elaborate organization; but the general method to be pursued may be stated in fairly simple terms:

In charge of each major section of the survey is a supervisor, a man skilled in the work.

The supervisor works in conjunction with a council, consisting probably of some fifteen or more members representing different denominations and different interests.

Particular emphasis is laid on the above point. Frank and cordial cooperation between the supervisors and the local councils is a vital element in the survey. The same principle of local cooperation applies to the smallest as to the largest unit.

The data from each local unit are collated by means of standardized maps, locating each church; by studies of population, showing racial and other tendencies and by a questionnaire on each local church.

For the compiling of the questionnaires special emphasis is laid on the necessity of securing the assistance of the strongest leaders of the churches, *both lay and clerical*.

Besides some special surveys the work of the Home Missions Division embraces two great surveys: the city survey and the rural survey.

The City Survey

This survey, in its turn is subdivided, but we are concerned here only with broad principles and can ignore the subdivisions. Note, however, the following:

1. A new departure is made in treating New York city as a metropolitan area, and thereby including under one survey the city and its residential suburbs, with a total population of some ten millions of persons.

2. For purposes of the survey, cities are grouped together according to propinquity, state boundaries being ignored if necessary.

Principles

The aim of the city survey is to discover and develop an adequate program for the evangelical churches of the cities of America. It will aim also to furnish local denominational agencies carrying on mission or church extension work in the city with the data necessary for a comprehensive city program.

Scope

In its content it will include all community relationships, studied, however, from a religious standpoint. It will be the kind of a study on which a program can be based, a program capable of being budgeted in terms of buildings, equipment and maintenance, with a specification of the leadership required. In every community, all the churches and all religious and social agencies will be taken into account. The survey will be carried out democratically in cooperation with the forces on any given field.

Method

An Interchurch Survey Committee will be set up and for the larger and metropolitan center a director of the survey will be appointed. The city will then be districted for the purposes of cooperative study. Questionnaires will be furnished for a study of the district and of the local churches, including building and equipment, mem-

bership, organization, staff, maintenance, etc., and of the church as it functions in worship, religious education and community service.

The Rural Survey

The rural survey is not to be academic. It is to be for practical use. It is to be a study of every rural church and of each church also in its community relationships. The end of the survey is to be a working program for each rural church and for the country churches of every community, county or state. This program, therefore, will be budgeted in terms of men, method and money; men to carry through the program and money to pay for carrying out those methods which the survey shows should be adopted. This may mean a new building with modern equipment or simply an automobile to assist the minister in effective pastoral visitation.

Three principles will animate the survey

1. To occupy all unoccupied territory. The amount of unchurched territory in America is amazing; whole counties even in the East are without church ministrations. In one community in West Virginia there are 25,000 people with only one minister. In hundreds of counties no clergyman is able to give full time to any one charge. Tens of thousands of townships are without a resident pastor.

2. To bring to an efficient basis all approved projects now below par. The efficient basis for any given church must be determined by the results of the survey itself. The approving of any project will be done democratically by the local and state survey councils as will be ex-

plained later. There are many churches doing good work and having great possibilities which could be of far larger service with assistance of some sort. These are the type of churches included in this classification.

3. To make the most economical use possible of men and money in existing fields. We touch here the problem of over-churched communities. The survey is not likely to suggest unattached federated churches. However, in a case like that presented by the western community already quoted, of 1,600 population served by fourteen churches, thirteen of which receive home mission aid, the survey should seek to determine which denominations should remain in the community and which should withdraw to be compensated somewhere else in another situation that needs adjustment. The survey should determine this because the time is past when Americans will give money to support thirteen related kinds of Christianity in a community which can itself sustain but one or two.

Organization

The organization for this survey heads up in each state in a rural survey supervisor with whom are associated state denominational executives and others forming a state survey council. The county is the unit for the survey and in each county there are one or more leaders who similarly have a county council with which to work. The council must approve the program for its territory which is formulated by the survey workers. This program is then to be passed upon by the state council and after any adjustments that may be necessary are made. it is to be built into the state program and this in turn is passed on to the national office.

American Educational Division

1. This survey is concerned with universities (state and independent), colleges, theological seminaries and secondary schools.
2. The fundamental idea of the survey is to discover what institutions are equipped for preparing Christian leaders.
3. Other similar surveys have been made (e.g. by U. S. Government, the Carnegie Foundation, the Sage Foundation, and various church boards). The information included in these surveys is being collated and will be available to assist in the present survey. But no such survey has even attempted to gather *all* the facts which are necessary to a complete and convincing demonstration and definition of the need.
4. The survey, when completed, will bring together all the accessible facts concerning the history, organization, constituency, fruitage, assets, income and expenditure of more than a thousand educational institutions.
5. The survey will attempt to show what we have, what we ought to have and how to get it in the field of education.

American Religious Educational Division

In its system of public schools the state has the machinery by which it hands on from generation to generation the intellectual, social and industrial achievements of the race.

The next chapter to be written into the history of democracy must record the development of a piece of machinery by which the *moral* and *spiritual* achievements of the race may be transmitted from generation to generation. It is the task of religious education to spiritualize the nation's ideals.

The present survey will include religious education in the home, in the local church and in the community. The territory included in the survey is continental United States, Alaska, Hawaii and the West Indies.

The purposes of the survey may be summarized as follows:

1. To secure a definite body of facts upon which to base a program of religious education and with which to persuade the people of the country of the wisdom of such program.
2. To establish standards and forms as a basis of measuring religious educational methods, processes and institutions.
3. To lay the foundation for a uniform system of educational statistics and measurements in the field of moral and religious education.
4. To establish scientific methods of approach to the problems of moral and religious education for the guidance of local leaders, churches and communities in the creation of programs and budgets.
5. The interpretation and evaluation of the data gathered in terms of the standards adopted.

To achieve these purposes, the survey must cover the following principal items: physical equipment; child accounting, (i.e., a system of records showing the spiritual development of children); curriculum or program of activities; organization and administration; supervision; teachers and professional leadership; finance.

In addition to the general information secured on the above items, many special surveys will be conducted including existing institutions of moral and religious education; the study of typical centers; the study of movements and special programs; studies of special groups; studies in religious educational finance, and a number of studies designated to show present-day tendencies in moral and religious education.

American Ministerial Support And Relief Division

The title of this division explains itself. The objects of the survey will be:

1. To ascertain the present status of pay and pensions for ministers.
2. To indicate what measures are necessary to remedy the deficiencies which certainly will be discovered in this department of Christian life.

American Hospitals and Benevolent Institutional Division

The chief object of this division is to aid the benevolent institutions concerned to provide help for the helpless. The prime question is "What ought to be done?" To get the answer we have to consider the following items:

The work already done; the actual ministries of institutions; the demands upon them; their needs of physical equipment; their possibilities for enlarged service. The scope of the survey falls naturally under three heads:

Health

Our denominational and interdenominational hospitals must be made strong to fulfill the three-fold dynamics of Christian efficiency: teaching, preaching, healing. Besides their duty of nursing the sick and afflicted back to health, they have the further duty of insisting that the baby has a right to be born perfect; that the child has a right to healthy parents, a happy home and a better world to live in; that the foreigner has a right to be shown the Christ through physical as well as spiritual ministries.

To carry out these principles, the following program has been suggested:

- To enable the hospitals to be more efficient.
- To establish hospitals for the aged infirm.
- To aid tubercular hospitals in favorable climes.
- To provide sanatoria for healing and rest.
- To provide hospitals for incurables.
- To assist new hospitals in needy centers.
- To provide clinics for children's welfare.
- To conduct dispensaries and clinics for the treatment of venereal diseases.

The realization of such a program will include centralized, specialized and standardized hospitals, and the discovery of reinforcements for home and foreign mission hospitals.

Conservation

Hundreds of young lives have been wasted through neglect and disease. The child welfare organizations should be strengthened to combat this waste. Preventive philanthropy should be recognized as of greater necessity than remedial philanthropy.

Children's homes and agencies for the care of little orphans and foundlings must be provided and well equipped, and an increased interest taken in unfortunate children. We believe there is no work of greater importance or one that yields better results.

Preservation

Our duty towards those who have worked long and faithfully in the service of Christianity cannot be ignored. There are many such who have had little opportunity to lay aside provision for their old age. Under this head, therefore, comes the provision of homes for the aged, homes for returned missionaries, and homes for retired ministers.

American Industrial Relations Division

This division is at present only in the preliminary stages of organization. It is intended, however, to form one of the most important items in the survey program, destined, as it is, to embrace the whole field of industrial problems. Such subjects as housing, labor disputes, the relations between capital and labor, profit-sharing, etc., will come within its province. In particular it will deal with problems of Americanization of immigrant peoples. Repre-

sentatives from this division have gone to Europe to study at first hand industrial problems in England, France, Holland and other European industrial centers. Further information with reference to the Industrial Relations Division will be available about January 1, 1920.

Foreign Division

This is naturally among the most important, as it is among the most extensive, tasks of the Interchurch World Movement. For its success it is essential that the Movement should enjoy the close cooperation of various missionary agencies. With them it hopes to formulate a complete statement of the situation and need revealed by the survey and to draw up a statement of program that shall meet with the approval of the cooperating agencies.

Scope and Plans

The scope and plans of the Foreign Division may be formulated as follows:

1. The Foreign Survey Division will make an entirely new study of the present situation and needs in the work of American evangelical agencies in all foreign mission fields.
2. This study will exhibit the geographical, racial, linguistic, literary, religious, social, educational, political and post-bellum conditions of each field as they present problems directly affecting the present status and future advance of the American evangelical churches abroad.

3. The survey will endeavor, in particular, to bring out the following points:

- (1) The location of all evangelical mission stations. to show the adequacy or inadequacy of Christian occupation.
- (2) The situation and need with regard to evangelistic, educational and medical missions.
- (3) The state of, and program for the distribution of the Bible and other Christian literature.
- (4) The extent and need of missionary initiative in social and industrial spheres.

4. The results of the survey are expected to reveal to the American churches the present and ever-growing opportunity for expansion and greater efficiency in all aspects of their mission work in foreign lands. This opportunity is due to:

- (1) The unprecedented receptivity to the gospel among non-Christian peoples.
- (2) The spread of the democratic spirit throughout the civilized world.
- (3) The responsibility that rests upon America in consequence of the position she has assumed in the polity of nations.
- (4) The urgency of the need in the period of reconstruction.

5. As an outcome of this survey the evangelical churches of North America will face the challenge of an immediate responsibility in the Christianization of the world.

6. Every evangelical missionary agency in North America will be assisted by the Foreign Survey Division by having at its disposal all the information which this division is collecting by the following means:

- (1) Specialized study of each of the great mission fields, supervized by a man already conversant with the problems of his field and with the work of all the evangelical bodies within that area: that is, the services of a specialist are available to anyone studying Malaysia, Ceylon, or any other field.
- (2) Research, intended to ascertain both the missionary and the general or non-missionary facts with respect to the foreign mission fields.
- (3) Interviews with returned missionaries.
- (4) Special deputations to some of the foreign fields.
- (5) Questionnaires to the fields, to specialists and to the missionary societies.

In other words, this division will serve as a clearinghouse for all available data, missionary and non-missionary, which will be placed at the full disposal of the missionary agencies for the formulation of their individual programs.

Editorial, Research and Statistical Divisions

These are, of course, office divisions, designed to serve all the other divisions of the Survey Department. On the Statistical Division will rest the immense responsibility of tabulating the facts ascertained by the surveys and preparing them for the clearest possible presentation.

II. The Means

Broadly speaking, this category includes all the rest of the activities of the Interchurch World Movement. The facts having been ascertained through the surveys, what are the means to be employed in dealing with them? They are four in number.

- I. A united budget.
- II. A united campaign of publicity and education.
- III. A united financial drive.
- IV. A united program of work on the mission field and in the local church at home.

A United Budget

On the basis of the world survey it is proposed that a single joint budget be made which shall outline the approximate responsibility of the evangelical churches of North America for the world's welfare. No estimate of the probable amount of this budget will be possible until after the surveys are completed.

Points on the Budget

1. Every item of the budget must approve itself to the judgment of the several missionary or benevolent boards, so far as it relates to the work of each board.
2. It will have the approval of a strong interdenominational committee, aided by experts in the various fields covered; this committee to review and harmonize the details.

3. While the budget will be for a single year, it will take account of the needs of a five-year period.

4. This proposal will in no way displace or interfere with the autonomy or responsibility for administration of the cooperating agencies.

5. All funds should be sent, so far as possible, direct to the treasurers of such agencies from their natural constituencies.

6. The full share of each cooperating body in lives and money will be set forth in the budget, as well as the grand total.

7. Provision must be made for receiving and distributing any funds which may be contributed without being sent through denominational treasurers. Therefore, a central treasury will be established to which funds given for the united budget, but contributed through ordinary church channels, may be reported by the cooperating agencies. Through this central treasury, also, donors who so elect may contribute directly to the united budget.

8. The functions of the central treasury will be to assemble and report the financial facts connected with the campaign; to disburse funds for the common expense of the campaign, and to serve as a clearinghouse for the cooperating agencies in order that each may receive its *pro rata* share of the funds obtained, as agreed on in advance according to its percentage in the united budget.

Finances of the Interchurch World Movement

1. The movement will be financed out of the funds obtained, not by direct assessment upon participating bodies.
2. The cost of the campaign will depend upon the size of the budget. Before the war it would probably have been reckoned at about $2\frac{1}{2}$ per cent. of the total. Now it will probably be nearer $3\frac{1}{2}$ per cent.
3. To meet the immediate expenses of the Interchurch World Movement credits will be established by the co-operating boards of the churches. They will not advance money, but will provide credit on which the Movement can borrow. Several boards have already taken action underwriting credit for the Movement.

A United Campaign of Publicity and Education

The Field Campaign

A field campaign will be undertaken to bring before the churches a knowledge of the needs of the community, the nation and the world, as revealed by the surveys; to arouse the church to a realization of the urgency of cooperative effort in meeting these needs, and to inspire and complete an organization of the Christian forces of North America competent to undertake an adequate world program.

This campaign of education will be designed to reach every one of the 200,000 churches on the North American continent and every member of the twenty-five millions in the evangelical communions, as well as those other twenty-five millions who, without being church members, are adherents of the evangelical faith.

The responsibility for conducting this campaign will rest with the Field Department, the functions of which should be clearly understood.

The Field Department

Relations With Other Departments

1. The Field Department is charged with the building and training of field organizations, through which the entire Movement will function in the presentation of its message.
2. The Field Department is, as it were, the hub of the Interchurch World Movement organization on the field.
 - It is the department of coordination.
3. It does not initiate, but it carries out the policies initiated by other departments, and these policies cannot be carried out except through the Field Department.
4. Thus we meet a fundamental fact in the organization, on which its efficient working depends: Every member of the organization owes a dual responsibility. He is responsible first to his own department, and secondly to the Field Department.

5. This means that no individual and no department can initiate a policy and then proceed to act upon it regardless of the Field Department. The machinery of promulgation is controlled by the Field Department. To ignore the authorized machinery would be to create endless confusion and throw the whole machine out of gear.

Organization

1. For administrative purposes the entire country is divided into ten districts. In charge of each is a divisional director, appointed by and responsible to the Field Department. These divisional organizations are purely for purposes of decentralization. Each of the divisional offices is designed to serve as a miniature Field Department for its district. That is, it is established for the service and convenience of all units of the organization within the district. Conversely, all units must function through the Field Department.

2. The divisional directors are responsible for the building of the state organizations.

3. The state organization consists of the state secretary and the state committee associated with him in an advisory capacity.

4. The utmost importance is attached to the state committee. It should be representative, so far as possible, of the various church officials: state secretaries, district superintendents, local and state federations, etc., in order that the full power of denominational and interdenomina-

tional organizations may be utilized. The state committee, in conjunction with the state secretary, will serve to coordinate all the activities of the Movement within the state.

5. The state secretaries are responsible to the divisional directors. Their main functions are:

- (1) The setting up of a state organization which shall have units, so far as needed, corresponding with those in the central office.
- (2) The conduct of all the business arrangements of the State office: i.e., all departments will arrange for office space, secretarial help, stationery, mailing, folders, etc., through the state secretary.

6. County committees should be formed for every county. These are of vital importance, for it is through them that the most personal and intimate contact will be established. The basis for these committees should be denominational representations, which should have the sanction, whenever possible, of the denominational bodies operating in any county. The approach to the local church should be made, when possible, first through the denominational machinery. The county committees should, however, be so organized that they should touch the entire evangelical constituency of the community, as well as the denominational constituency.

General Publicity

A campaign of general publicity will be undertaken to which the Publicity, Literature, Graphic, Statistical and other departments will all contribute. The chief respon-

sibility for this campaign of information through the distribution of pamphlets, etc., and through the secular and religious press will rest with the Literature Department and the Publicity Department.

Literature Department

The principal function of this department is to create the literature put out by the Movement and to promote its sale and distribution. The following points should be noted:

1. All requests for the publication of printed matter, whether of small or large dimensions, should be made to the Literature Department.
2. Manuscripts for all printed matter to be issued over the imprint of the Interchurch World Movement must in due time and in proper form be submitted to the Literature Department.
3. Other departments in the Movement will not print or publish any book, pamphlet, leaflet, map, chart or other piece of printing, but will in all cases obtain what is needed through the agency of the Literature Department.
4. This department is designed to serve other departments as fully as possible and can only do so through the freest exchange of ideas with other departments.

Publicity Department

The functions of this department are to institute, prepare, edit and release all publicity matter for the secular and

religious press. A staff of highly skilled writers is attached to the Publicity Department whose business it is to keep the public informed as to the status and progress of the Movement.

Officials of the Movement in the field should note the following points:

1. With a view to carrying forward the publicity work of the Interchurch World Movement according to a unified plan, the initiating of all publicity for newspapers or the religious press should be left entirely to the Publicity Department.
2. Suggestions and ideas from every source are at all times welcomed. If any worker in the organization feels that there is special need for some particular piece of publicity, he should write a recommendation direct to the Publicity Department giving his suggestions in full.
3. The reason for the above is that the Publicity Department has adopted a uniform method of designating and describing the Interchurch World Movement. Unless all publicity passes through the Department, misleading impressions or disproportionate emphasis may unintentionally be given.
4. At the same time members of the organization should show every possible courtesy to the press, secular and religious, when information is sought concerning the Interchurch World Movement, and when the initiative is from the press, every effort should be made to supply it with satisfying information. Except, however, in cases of

great urgency or purely local significance, such requests should be referred to the Publicity Department.

5. Members of the organization in the field should cultivate friendly relations with the press of their respective districts so that they can tell what kind of stories are likely to interest the papers. They should be constantly on the lookout for information or suggestions that may be useful to the Publicity Department.

6. Particular emphasis is laid on the legitimacy of the methods of publicity employed. Nothing is so likely to defeat its own ends as an attempt to "put something over" on a newspaper editor. All such attempts will be discountenanced. The stories that will appear in the press will be printed because their news value or general interest warrants their appearance. Other matter will appear and be paid for as advertising, and there will be no attempt to give to matter that is paid for as advertising the appearance of a news story.

Periodical Department

This department will edit and publish all the periodicals of the Movement, except the Bulletin, which will be issued by the Publicity Department. "Everyland" becomes a publication of the Interchurch World Movement.

A United Financial Drive

During a given number of days at some period yet to be determined it is proposed that the 50,000,000 people who form the constituency of the evangelical churches of America be asked, community by community, to under-

write the united budget for the year ahead, payment of pledges to be made week by week through customary church channels.

Points to Notice

1. If any denomination has obtained all the money it needs for the next five years it can enter on the other phases of the Movement's program. *It is left to the churches to define the plan by which they will come in on the financial side.*

2. When the needs are known it will be feasible to adjust the financial program to the facts. For instance, if the needs of the educational part of the work, including endowment, should prove too overwhelming for a single year, it is perfectly easy to divide that total by two or three or five and spread it over a two, three or five-year period.

3. The churches, on account of their divisions, have hitherto been at a disadvantage in approaching the city. Christian associations, with their universal appeal, have not been thus handicapped. The present plan of inter-church cooperation opens up those city areas where philanthropy on a large scale is to be found. (See, Relations With Other Bodies, p. 37.)

A Few Figures

When you look at the budgets of the individual churches it seems as if the figures of a united budget were likely to prove something rather stupendous. Millions of dollars

always look rather overpowering for those of us who are accustomed to think in much more humble sums. *These figures don't look nearly so tremendous if you divide them by figures of population or of church membership.*

For instance: Take the figures of that magnificent Centenary drive of the Methodist Episcopal Church and the Methodist Episcopal Church, South. It produced more than 167 millions of dollars, a truly splendid gift. The membership of these two churches is a little more than 6 millions. That works out at a gift of \$28 a person for every member of the two leading branches of Methodism. The giving is spread over a period of five years; so it means that every member engages to give \$5.60 a year to the home and foreign missionary work of the church, which is not quite 11 cents a week, which is a little less than two cents a day—the price of a newspaper.

When you reduce the millions of benevolence to their lowest terms they do not look so formidable.

What would be the result if the entire evangelical constituency of America gave two cents a day for five years to the united budget of the churches?

That would mean that \$500,000 would be coming in every day—\$3,500,000 a week, \$182,000,000 in the year. The total for the five-year period would be \$910,000,000—nearly a billion dollars contributed by church members alone, taking no account of those 25,000,000 persons who are adherents of various denominations without being regular church members.

Look for a moment at some other figures, also for practically a five-year period. Four hundred and fifty billions of dollars is the estimated cost to the world of the war. Little comment is needed. Interest charges on this sum at 4 per cent. for one year exceed the total foreign mission gifts of America for the year 1918.

No wonder the commander of the British fleet who received the surrender of the German fleet said: "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the state has put into this world war could be thrown into the cause of the kingdom and of the eternal verities, the world would soon be won."

A United Program of Work

This applies both to the mission fields and to the local churches at home.

It is proposed that this plan shall carry the steadily growing cooperation of recent years in the mission field on to the point of the most complete coordination which the conditions of the separate organizations permit. Funds secured will be expended with detailed regard to the requirements of fraternal cooperation.

The objectives of the Interchurch World Movement can be realized only as each local church will assume its full responsibility in cooperation with all other churches. It will be necessary, therefore, for each church to carry through a program of education, intercession, stewardship, life work and community service, the last to be treated from the broadest possible point of view.

To further this united program of work, the following phases of religious development have been undertaken or are in process of being organized by the Interchurch World Movement: Aids to Missions; Spiritual Resources; Stewardship; Life-work.

Aids to Missions

We noted in Part. I. the close relationship that exists between the Interchurch World Movement and the Laymen's Missionary Movement, and it would be impossible to give a better idea of the missionary activities undertaken and contemplated by the former than may be given by presenting a brief account of the accomplishments of the latter.

On a November afternoon thirteen years ago, seventy-five laymen gathered in the Fifth Avenue Presbyterian Church of New York City to consider ways of arousing the laity to an active interest in missionary work.

Today the movement launched by those seventy-five men is bearing fruit in vastly increased contributions to foreign missions; in the growth of Christian stewardship; in the large number of laymen who are giving as much as fifty per cent of their time to missionary activity, and in a new spirit of cooperation and church harmony.

The Laymen's Missionary Movement has helped to increase the contributions of the evangelical churches in the United States and Canada from a little more than eight million dollars a year to twenty-one million dollars. It has organized and conducted more than three thousand

missionary gatherings for men, with an aggregate attendance of more than a million. It circulates a vast amount of missionary literature, including until recently, "Men and Missions," a monthly magazine. It has conducted one national campaign in Canada and two in the United States, with conventions in the leading cities.

Among its most striking accomplishments has been the success of its campaign for widespread missionary education and for the systematizing of missionary finance. Thousands of laymen who used to give but one contribution a year are now making a regular weekly donation. Above all, the Laymen's Missionary Movement has taught the evangelical denominations that *they have many important problems and interests in common despite church boundary lines, and that it is possible for them to work together in complete harmony.*

Through the work of this organization, laymen throughout the United States and Canada are prepared to appreciate the great plans of the Interchurch World Movement. Men and women whose vision formerly extended no farther than the county line have learned to look upon distant continents as next-door neighbors. In the Laymen's Missionary Movement, which has become part of the greater campaign, and in carrying on the work of the Missionary Education Movement (See, page 39), the Interchurch World Movement will find strong and tried weapons for its campaign of evangelization.

Spiritual Resources

In order to call out and develop the spiritual energies of

the churches the following methods among others will be employed.

Special Group of Intercessors

A group of leaders who are especially interested in the Interchurch World Movement and who agree to make the Movement and its work a special subject of prayer is being organized. Special requests for intercession will be sent to these members from time to time as occasion may require.

The Field Campaign

Plans will be made to have addresses on prayer, careful attention given to devotional hours, discussion of methods of promoting prayer and special periods of intercession at conferences, conventions and other meetings of the Interchurch World Movement.

Literature

The best books and pamphlets on prayer and other devotional topics which are now in print will be circulated. Other materials will be created as the Movement progresses.

Publicity

Through the Publicity Department special articles on prayer will be circulated, and special materials designed to call out the spiritual energies of the church will be published regularly in the Interchurch Bulletin or in a special bulletin, as may seem best to the Movement, and through the church press.

Family Worship

A definite campaign to increase the prestige of family worship and the preparation and circulation of special helps.

The Mid-week Prayer Service

Plans and helps will be prepared for making the mid-week prayer service more effective.

Special Prayer Periods

Special emphasis on prayer and definite suggestions for intercession along the line of the activities of the Inter-church Movement in connection with such events as, the Week of Prayer, the Day of Prayer for Students, Passion Week, preceding and during the financial drive, and at other times of peculiar need or fitness.

Educational Campaign

It is planned to work out in connection with the Life-work Department and the Stewardship Department an educational program for a series of Sundays; one of these Sundays will be given to emphasis on prayer. Plans will be worked out and materials furnished for making this educational period effective.

Stewardship

The program for the Stewardship Department has not yet been worked out completely. It is, therefore, premature to enter into details concerning its plans. Broadly speaking, its aim will be to aid in the promotion of the principles

of stewardship, the relation of wealth, property, possessions and life itself to the kingdom of God. The Christian recognizes the stewardship of privilege, of opportunity, of experience, of education, of talent, of mental and spiritual gifts, in a word, the whole inclusive stewardship of personality. All these gifts and qualities constitute a debt, the payment of which is owed both to the Creator and to humanity.

Life-Work

The Life-work Department of the Interchurch World Movement is in process of organization. It will have the following objective:

Cooperation with the recruiting and training agencies of all the churches in the discovery, enlistment and adequate training of the employed workers needed by all the evangelical churches of North America in their total work, both at home and abroad.

Functions of the Department

1. To strengthen the recruiting departments of all churches.
2. To promote such Bible study and missionary education among all the young people of all the churches as will make them familiar with the many and great opportunities for Christian life-work, both at home and abroad, and also with the spiritual principles upon which God's plan for each human life can be founded.
3. To strive to develop many trained vocation counsellors who will be able to help young people to discover their

own latent resources and the life-work for which they have the highest natural qualifications.

4. To see that the needs and opportunities for Christian life-work are strongly presented before, during, and after the usual college age to all young people so far as possible.

5. To develop any new lines of work within the church that may be needed in order to make the church more efficient.

6. To improve if possible the preparation of Christian workers for various Christian callings.

7. To cultivate a stronger and more pervasive Christian life in the home, as the seed-plot out of which nearly all of the best church leadership is developed.

8. To create and circulate a literature adapted to these ends.

APPENDIX

List of Literature of the Interchurch World Movement of North America

The following is a list of literature of the Movement available for distribution on or about September first and thereafter.

No.

- 4 The Interchurch World Movement—Its Origin, Purposes and Plans
- 11 What It Is
- 21 Findings of the Cleveland Interboard Conference, April 30-May 1, 6 page folder, envelope size.
- 35 Helping together through Prayer (card)
- 36 Homeward Way Prayer (Nos. 35 and 36, especially, intended for conference gatherings)
- 46 The Fellowship of Intercession (registration card for intercessors)
- 51 Intercession—by William E. Doughty
32 pages, envelope size. Price, see below
- 52 Life of Prayer—by William E. Doughty
32 pages, envelope size. Price, see below

- 53 Place of Prayer in God's Plan of World Conquest—
by James M. Campbell
24 pages, 6 x 9. Price, see below
- 55 The Meaning of Intercession—by Henry W. Frost
12 pages, envelope size. Price, see below
- 56 Prayer Gets Things Done—by S. D. Gordon
12 pages, envelope size. Price, see below
- 57 The Highest Service—by W. E. Doughty
12 pages, envelope size. Price, see below
- 58 New Ventures of Faith—by Gilbert Beaver
72 pages, 6 x 9. Price, see below
- 59 Intercessors: The Primary Need—by John R. Mott
24 pages, envelope size. Price, see below
- 60 Prayer and Missions—by Robert E. Speer
24 pages, envelope size. Price, see below
- 67 A National Rural Church Survey
4 page folder, envelope size
- 71 What Your Church Can Do to Americanize America
6 page folder, 4 x 7½. Price, see below
- 72 Pastor's Conference—Pittsburgh
48 pages, 6 x 9. Price, see below
- 73 County Survey Manual
5 x 6 (prepared especially for those participating in
the rural survey)

76 The Church in the City—Report of the Cleveland Conference of June 10-12
32 pages, 6 x 9. Price, see below

119 The Handbook
80 pages, 5 x 6.

Prices

Some of the literature issued by the Interchurch Movement is for the technical information and help of all the coworkers. For such publications there is no charge. But much of the best literature, presenting the outstanding messages of the Movement, and vital contributions to the spiritual development of the churches, is here made available at a nominal charge designed merely to meet partially the expense of publication. The prices are as follows:

Nos. 51, 52, 55, 56, 57, 59, 60: 5 cents each, 50 cents per dozen, \$2.75 per hundred.

Nos. 53, 58, 72, 76: 10 cents each, 75 cents per dozen, \$6.00 per hundred.

No. 71: 2 cents each, 20 cents per dozen, \$1.50 per hundred.

No. 119. I. 10. Sept. 1919.

No. 119. I. 10, Sept., 1919.